

The American Friend

Old Series
Vol. LIV No. 9

May 1, 1947

New Series
Vol. XXXV No. 9

The Christian Farmer

OFFERS grace at table and with his family acknowledges God as the creator and giver of all.

OBSERVES family devotions, guiding his family in the practice of prayer and Christ-like giving.

LOVES his home and seeks every means of improving it physically, economically, culturally and spiritually.

ATTENDS church and loyally supports its work at home and abroad.

KEEPS Sunday as a day set apart free from unnecessary work, with time to worship God, rest and enjoy the fellowship of family, relatives and friends.

Is *industrious* and *efficient*, but not so burdened with work that he fails to have time for the enjoyment and appreciation of the unseen values of his calling.

TILLS the soil with reverence and maintains its fertility, recognizing that God has given it for the use of all generations.

TREATS his animals kindly as a Christian should.

COUNSELS with his neighbors and cooperates with constructive agencies for the making of a better community.

SEEKS in every way to serve the world's needy by producing well, by favoring economical and equitable marketing, and by refraining from unselfishness and greed in individual and corporate forms.

The American Baptist Publication Society

Rural Life Emphasis in May

The Sunday School Lesson

in the Business of Living

Provided by the Board on Christian Education

For May 11—Being Loyal to Religion
1 Kings 18:20, 21, 30-39

HEEDING THE PROPHET'S VOICE

After becoming king of the ten tribes of Israel, Jeroboam proceeded quickly to establish two places of worship, one at Dan, in the north, and the other at Bethel, in the south. Each became a shrine of calf worship. Following his reign of twenty-two years, there were five different kings who reigned over a period of thirty-five years.

Omri, the last of the five, greatly strengthened the kingdom as a military power, making alliances with many of the countries round about. His son, Ahab, married Jezebel, the daughter of the King of Tyre, thereby sealing a treaty with that kingdom. Unfortunately, this compact established the worship of Baal as a national religion. This swing away from loyalty to Jehovah worship so stirs the soul of Elijah, the prophet, that he challenges Jezebel and the prophets of Baal to a great test before the people.

Moses Baily speaks so profitably on this subject of "Loyalty," as the theme of Elijah's career, his words are given verbatim in the following paragraphs.

P. M. T.

Loyalty is the theme of Elijah's career. Indeed, it is the theme of the Bible. The Hebrew word that is customarily translated "righteousness" is more accurately translated by the word "loyalty." Suggest to the class that for a time, in private devotions, "loyal" and "loyalty" be substituted for the words "righteous" and "righteousness," and see how it brings out the meaning.

The form of this story, so typical of the ancient Semitic mind, often excites incredulity in the modern mind. An American writer might have said: The prophet Elijah, in spite of seemingly insuperable obstacles, persuaded the people of Israel, even as far as the Israelite-Phoenician border at Mount Carmel, to give up Phoenician religious customs. This would, of course, be a very dull way to state it: the Hebrew is much more interesting. If there is time, get the class to compare the stories, which seem strange to us, that are reported about Elijah, Elisha, and

Jesus. Why is there a likeness in their form? How can the truth which the stories are intended to relate be best expressed in our time?

Phoenicians and Hebrews were in many ways the same people. They spoke the same language which the Bible calls, "the speech of Canaan," though we usually call it Hebrew. The border tribes of Dan and Asher are sometimes spoken of as if they were Phoenician. King Ahab, who ruled about 860 B.C., married a Phoenician princess. Have a good map of Phoenicia-Palestine, showing Mount Carmel, on the border between the two. Elijah set himself to clear unworthy faith out of Israel, even to the border of Phoenicia.

The name Elijah means "the Lord is my God." Was he perhaps so named by those who saw the earnestness with which he proclaimed this truth? Elijah was such a loyal person that his accomplishment still excites our incredulity. Which is better: that history should remember our names, or that it should remember a great loyalty?

For May 18—God in National Affairs
Amos 5:6-15, 21-24

AMOS AND SOCIAL JUSTICE

It was about the time of the seventh century before Christ that the ten tribes (Israel) came to their greatest power and outward prosperity. This period also gave birth to the School of the Prophets. We have preserved for us the names and writings of only a few of these great souls who fearlessly challenged the religious and political leaders of their day because of the social injustice existing.

Outside of this main stream of professional prophets, one of the most dynamic characters arose in the highlands, south of Jerusalem, at a place called Tekoa. Amos, this new voice, does not claim to be a prophet, neither the son of a prophet, yet his words easily rate him as one of the greatest. For an application of the message of Amos for our day, we recommend the reading of "Penn Points" in the *Adult Quarterly* in the lesson for May 18.

The following are some observations

and questions on the Book of Amos written by Moses Bailey.

P. M. T.

In the ancient world, books were scarce and very expensive. It was appropriate, therefore, that as much material as possible should be packed into a single page. Our printed books upon cheap paper are quite different: we may read a whole page in a minute, and then feel that we've wasted our time. No page of the Bible, however, can be read in a minute, for it is purposely concentrated into small space. This is particularly true of prophecy, which is partly poetical. Good people are sometimes sincerely distressed that they cannot read the Bible with the same ease with which they read modern books. At a certain church, the visiting minister is given a printed page of instructions about the morning service. One item states that the Scripture lesson should be "not over eight verses in length." How long a passage do you think can be read at one time with profit?

"Seek the Lord that ye may live." The verb here translated "to seek" is the ordinary Hebrew word meaning "to study." What is the relation of faith to study? What happens to a Meeting without a Bible school?; to a religious community without a college?; to a college graduate who stops studying? But if study is to be commended, why do students, so-called, sometimes prove to be of so little strength to the community?

Verses 21-24 require much thought. The prophets regularly condemn idolatry. With equal consistency they condemn ritual. Is there any difference between the two? Can we separate them for our criticism? Is an idol or a ritual inherently evil, or is it wrong because it replaces something important with something trivial? Why is it that idolatry and ritual so commonly excite laughter? The Society of Friends has always in the past spoken clearly on this matter. Is the importance of this emphasis less or greater than in the past? In the prophecy here recorded, justice and loyalty are presented after the condemnation of the use of ritual in the order of climax, as if justice were the opposite of ritual. In what sense, if any, is that true? The twenty-fourth verse is frequently quoted as the heart of the message of the Book of Amos, and so it is. Can it be used apart from its context without loss of force?

It is too frequent to begin with God and end with the world. But He is the good man's beginning and end, his Alpha and Omega.

WILLIAM PENN

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EDITORIALS

Seasons Greetings!

AGAIN the fiscal year has ended for the Five Years Meeting of Friends and a new year has begun, as of April 1 (and no fooling!). Friends of the Five Years Meeting are in a serious business. It is a business that reaches from every Meeting and every member to many corners of the earth. Its interest covers Christian education, evangelism, missions, peace, public morals, social order, stewardship, publications, and a responsible part in the Christian movement wherein we are cooperating with other Christian churches of the world. In the light of such responsibilities, trifling is a sin. We have to mix our adjectives in describing the decade in which we serve. It is awful and portentous, but wonderful and potential for the Kingdom of God.

Our center is in Christ and his continuing resurrection among men. The departments of our corporate life, whereby we seek to exist as an organized and united body and whereby we extend our arms and hands to the uttermost parts of the earth, are the visible and tangible channels of spiritual service with him.

At the beginning of this new year shall we not literally turn over a new leaf and begin to enter our contributions to this service early in the year and keep it going constantly week by week. It is healthier for our local Meetings and for our united work if we give persistent, regular support to our "United Services." The end of the year will find us in much better circumstances if we adopt this business-like procedure.

The response to appeals for the past year was very gratifying. Of course, a substantial increase beyond the previous year must be assumed by each Meeting if we are to meet our responsibility to this "grand and awful time" to which Christ calls us.

Editorial Reflections

GOOD humor is often a flash of realism, well-timed. Look to Ireland for fun, but also for good humor. *Dublin Opinion* carries the story of two ghosts. The first ghost remarks dejectedly, "Business is bad. People are not afraid of ghosts any more." The second ghost replies agreeably, "True. Nowadays it's reality that frightens them." There is much in the world

to make people apprehensive of the future, but there is a realism beyond the idea of the ghosts and that is our faith in God and the possibilities of men. Our greatest danger is fear itself. In the message of Jesus, love is not contrasted with hate but with fear from which hatred and conflict grow. While keeping our eyes open to material realities we must not live on the counsel of "ghosts," but on the sure word, the realism of him who gives men "power to become."

* * * *

Salvation for persons or society is neither vertical nor horizontal. It is not merely a God-Man relationship nor is it a social service program. It is both. The best geometric figure is the circle. Where a right relationship of man with God meets the right relationship of man with man, there is fixed a cross and a center. Neither relationship can continue fully without the other. It is this totalness of life which men are discerning with greater clearness. It is perhaps the greatest single idea of our age. On it rests the fullness of life and on it will be based any world order of consequence. Anything less is partial and therefore fragile. We must find the "circle of salvation."

* * * *

Two state legislatures have considered bills which would permit bingo, in its gambling form, by religious or charitable institutions. The implications are that certain church groups which live partly by lottery are encouraging the legislation. In both cases the bills will probably be defeated. Get that, Friend? A church group asks from a secular legislative body a special privilege of gambling, while secular agencies would be debarred. This secular body refuses the request of the church group, keeping them thereby under moral restraint. It is the business of the church to press moral principles on the state. Now, forsooth, must the state assume responsibility for the morals of the church! Sic!

* * * *

"Ah, the Gospel according to St. Marx!" Such was the greeting a Russian boy seriously gave recently as he turned the leaves of a New Testament. What he said in innocence many tend to do in practice. There is no political or economic system, of Marx or any other, that can be identified as "the Gospel" type.

Systems must be examined and appraised in terms of moral principles, but they can never be equated with those principles. It is not always easy for men to distinguish between their political and their religious responsibilities. Both must be related, but not confused. There is no Christian social system now known, though some are more nearly Christian than others. Capitalism, socialism, "free enterprise," communism, management, labor, the political "left" and the political "right" hold no final answer. They must all face the test of moral principles for which the Gospel stands.

"Thy Will Be Done"

CREATING the kingdom of God is not a matter merely of assembling the materials and putting them together in patterns. It is not really "built" but "grown." It rises out of men in whose souls the kingdom has come. Its subsoil is in the human heart, but its vital strength is the spirit of God. It comes first of all, not because we plan it, but because God wills it. In the silence of prayer we can find his will and purpose, like a deep under-stream which presses for release through our lives. It becomes a "well of living water, springing up unto eternal life."

E. T. E.

Resurrect the Word of God

By Henry E. Kolbe

In recent years there has been a return to formal theology by many thinkers. Here is a very readable and vital statement cast in the form and approach of theology. It should be of general interest to readers. It proves that theological writing need not be dry reading. It will appear in two issues. The author of these articles has recently been appointed Assistant Professor of Religion and Philosophy at Earlham College.

A distinguished American layman—Henry Luce, editor and publisher of *Time*, *Life*, and *Fortune* magazines—said recently in an address to the Chicago Church Federation* that "the church certainly does not exist to save the world as the world desires to be saved. On the contrary, the church exists to prophesy against the world. The church exists as chief witness of a better world, the Kingdom of God, and consequently as chief witness against 'our' world."

This is an aspect of Christian truth which we in our time need desperately to learn—namely, that all our human institutions and organizations, including the organized and institutionalized church, stand under the judgment of God. One of the great tragic truths of our time is that we have forgot God in all save name. We have made religion a mere surface covering, and membership in the church, far from representing any genuine discipleship to Christ, has become in all too many cases merely a badge of social respectability.

For many—perhaps most—of us the church is not an outpost of a higher and better kingdom, a place where we feel ourselves standing under the judg-

ment of another order, the Kingdom of God. No, we have made the church merely a social institution, to be compared with other institutions and organizations. The church, for many of us, is not the channel through which God speaks His word of judgment on the world; it is merely another institution of the community, expected to conform to the standards of the community, and too frequently actually so conforming to those standards rather than to the standards which God sets.

Yet if there is any one thing which can be said with truth about the great prophetic leaders of the Bible—including, of course, Jesus—it is that they felt deep within themselves that the voice of the people or of the community or nation is not the voice of God, that the world as it is, is never to take the place of the Kingdom of God that is to be. That is to say, those, who in the Bible speak most authoritatively for God, speak a word of judgment upon the world and set forth the necessity of salvation from the world as it is, and of the transforming of "this" world into the new and better world of the Kingdom of God.

It is a great truth that the prophet was setting forth when he portrayed God as saying, "My thoughts are not your thoughts, neither are your ways my ways." But no one can understand that truth until he comes to an awareness of the fact of his own sinfulness and of the sinfulness of the world of which he is a part—that is, until he becomes aware that there is a difference between what God wants and what he or his community desires. So long as we set our nation, or our community, or our particular social class or race as the ultimate standard, and judge ourselves by our own measure, just so

long shall we be deaf to the real truth of the living Word of God which stands in judgment upon all of us today. For before one can know the truth about God, before one can know what God wills for him or for his time, he must first of all come to a realization of the overarching power and majesty and righteousness and holiness of God. As long as we are blinded by our own wills, we cannot know what the will of God is.

This is dramatically illustrated in the account of the call of the prophet Isaiah in the Old Testament (Isaiah 6:1-12). Isaiah was a prince of Jerusalem, and his early years were lived in the closing years of the long and prosperous reign of King Uzziah. Then there had come the sudden tragedy of the leprosy and death of the king. His mind in a whirl, the young man sought strength and comfort in the Temple, and there he saw the vision and heard the call which sent him forth to become "the prince of the prophets."

Now notice the order of events as they are recorded in that passage, for this order is significant. Note, too, the sense of tragedy and frustration which runs throughout the story. In his time of grief the prophet goes to the Temple. There he catches a vision of the everlasting and holy God. Then, seeing himself in the light of God, he realizes his own sinfulness, his own lack of holiness, and that of his people: he is not worthy, and neither are they, to stand in the presence of such a God. But after his lips have been cleansed by fire from the altar of God—not by any human agency or penance—he hears the call of God for some one to go and to proclaim the truth of the supreme holiness of God to the nation,

*"The New Age of the Church," *Christian Century* (LXIV, 12), March 19, 1947, pp. 362-365.

and he volunteers. But the cleansing preceded the hearing of the call of God!

And what is to be the reception accorded his message? Will it be accepted of the people so that they will turn from their ways and follow the ways of God? Not at all: their hearts will remain hard; their ears will be stopped; their eyes will be shut to that word. And the result? Desolation and destruction. It is a portrayal of the essential tragedy which always confronts the true word of God in a sinful world.

A distinguished American theologian, Reinhold Niebuhr, has said that "the Kingdom always enters the world in tragic terms."** And that is so because the world—that is, you and I—never like to be reminded of the fact that we, as we are, are not as we ought to be. We are not holy in the sight of God but sinners. But we do not like to admit that. Rather we set ourselves up as God, judge ourselves by our own standards, and so forget the true God. We resent change; we will not admit our sin. And so—tragedy. We want to be saved—we want prosperity and peace, for example—but we want it on our own terms, not God's terms. We want peace but we are not willing to pay the price of peace. We want peace but we want also things which cannot be had except by sacrificing peace.

And so we go our own way—personally and in our community groups, whether local or national—utterly regardless of the demands of God upon us, using God as a convenient means of sanctifying our own plans and purposes. But inevitably there comes a time when that deception cannot be carried further, when the judgment of God comes down upon us and the tragedy which has been hidden in our way of life bursts out and lays low the pride of men. Of that truth the history of the past decade bears abundant witness.

(To be Continued)

***Beyond Tragedy*, p. 184.

TRAINED FOR WHAT?

"Our soldiers must have the fighting spirit. If you call that hating our enemies, then we must hate with every fibre of our being. We must lust for battle. Our object in life must be to kill; we must scheme and plan night and day to kill. You must hit harder and harder. You must become tougher and tougher. You must hate more and more. It is the avowed purpose of the army to make killers of all of you."—General Lesley J. McNair, quoted in the July 28, 1944, *New York Times*.

Peacetime conscription would command our sons for that.

To Seekers Everywhere

A Quaker Message for Our Time

By Leonard S. Kenworthy

(Concluded in this issue)

III

Friends believe strongly in the fellowship of small groups of persons with similar yet not identical purposes. They believe that the strength to be derived from such common experiences is sorely needed by society today.

In such groups persons of all ages can share their common aspirations, explore ways and means of carrying them out in daily practice, and receive encouragement and stimulation from others in the building of more integrated lives and of a better world.

Friends believe that the basis of such fellowship groups should be spiritual or religious, just as the basis of life itself is spiritual or religious. But they do not believe in a narrow limitation of such group life. People should worship together, but they should have much more in common than that. Their religion should be a part of life rather than apart from it.

They believe there is strength to be derived from studying together the problems of individual and group living, of social and economic problems, of political movements—all those many facets of life which true religion touches. They believe that persons should work together, for in group recreation there is an element which binds persons together and tends to round out one's life. And they believe that such fellowships should conduct the business pertaining to the group as a group, with everyone participating in the decisions. Such common business should be conducted in a spirit of worship so that the leadership of the Divine can lead to group decisions upon which there is common agreement rather than to decisions reached by a majority vote.

Many attempts have been made in the past to build such fellowships as Utopian communities separated from the rest of Society. Friends look upon such attempts as unfortunate, leading to isolation, ingrowth, and eventual stagnation. They believe such fellowships can and should be formed and developed in the midst of society and that they need not, and probably should not be, geographically separate but spiritual fellowships of individuals who come together from various parts of a city or country district for the varied kind of fellowship outlined above.

Believing so strongly in the values of such group life, Friends would urge others to examine again the groups of which they are a part, in order to de-

is such that it embodies all those elements which determine whether the group fellowship merits. If the groups of which they are members or participants are not yet so inclusive, Friends urge men and women to strengthen these vital cells in order to make them even more effective in developing better individuals and a better society.

Although they seldom attain this ideal of group fellowship, Friends are striving to become what their name implies—Religious Societies of Friends—and they welcome others to participate in their groups wherever they exist, and to help in forming others where they do not exist. They do not believe that theirs is the only true fellowship in the world today, but they are convinced that great strength is to be derived from such formations of individuals, and they strongly recommend their development as a part of the task of rebuilding the world on firmer foundations.

IV

Friends are convinced that the search for that of God in every man, woman, and child leads not only to the enrichment of human personality and the release of tremendous potentialities in individuals but also to the transformation of social, economic and political relationships. They believe that the recognition and cultivation of the Divine in every human being can transform individuals and groups and eventually bring about a world society based upon human brotherhood, cooperation and peace.

They would stress the fact that the causes of conflict within individuals and within groups of individuals of all kinds, lie in the selfish striving after personal or group wealth, power, or prestige. They would plead for the examination and removal of such causes of conflict within individuals and groups, and for the substitution of a desire and a striving for the enrichment of all individuals and of society as a whole as the aim of life.

They believe that the search for God in every man, woman, and child leads to pioneering in every aspect of human society, and they believe that this spirit must permeate every human activity if the human race is to survive and progress. Such a belief in the potentialities of man when in contact with the Divine will produce a finer form of education, a finer form of human relationships between all races, religious, social, economic and political groups, and finer forms of social and political and eco-

nomic organization than mankind has as yet produced.

Friends would encourage men and women everywhere to examine their own lives and the life of the groups of which they are a part to see if such a spirit of pioneering is alive in them, and if so, to cultivate it carefully, lovingly, wisely. If it does not exist in them or in the groups of which they are a part, Friends would encourage them to pray and think and work for the appearance or reappearance of such a spirit.

From its conception in the 17th century until today, the Society of Friends has embodied some of that spirit. It has not always been true to its faith nor has it always been as adventuresome as it might have been, but it has pioneered in many movements for the betterment of individuals and society. It has striven for the improved care of the criminal and the insane. It has worked for better relationships between employers and employees. It has assisted the Negro and the Indian to achieve a better status. It has worked for women's rights. It has pioneered in new forms of education, in the eradication of war, in the development of international work camps, and international centers and education. It has ventured into politics, particularly in the Holy Experiment in Pennsylvania, and to a lesser extent elsewhere. Many of its members have been leaders in the application of religion to socialism, particularly in European politics.

It is still pioneering in the transformation and enrichment of human personality and human society. To such pioneering more and more Friends are dedicating or rededicating themselves. They urge upon men and women everywhere the necessity and the stimulating and joyful advantage of such pioneering, and welcome others to join them in their efforts at spiritually-motivated service to and with society.

V

Finally, Friends would focus the attention of seekers everywhere to the life and teachings of Jesus of Nazareth, as the forgotten prophet of our times, whose life embodied these ideals and whose message speaks to the conditions of our times.

There are others who have approached his message, there are others who have embodied some of the ideals to which the world needs to turn for redemption, there are elements of the truths which he spoke in all the religions of the world. But nowhere has there been the revelation of the potentialities of the divine in human beings as revealed in the carpenter of Nazareth of two thousand years ago—and today.

It was he who called for a recovery of men's faith in God, which would lead to hope for the future, and would be translated into neighborliness to all one's fellow men. It was he who spoke of the divine in all persons and the perfectability of man. It was he who organized his disciples into a fellowship and his followers who carried out that spirit even to a communal form of life. It was he who gave to us the simplest creed of all—the love of God and the love of one's neighbor as oneself. It was he who taught men that the sole sacrament was that of a dedicated life. It was he who epitomized and epitomizes the Christian citizen.

Friends would emphasize again the need to read the account of his life in the Gospels and to ponder its meaning.

They would urge upon seekers everywhere a closer examination of the best writings and thought of modern scholars—and novelists—upon his life. And they would reiterate that the spirit of Christ is available to all people everywhere today.

Quakerism is basically a Christian faith and the Quaker message is a Christian message, even though the essentials which Christ revealed and taught are universal, eternal, available to all and found in part by the saints of all religions in many various parts of the world. The world has need of Jesus of Nazareth as the one in whom the possibilities of man and society are best revealed.

Such is our message to seekers everywhere; a Quaker message for our times.

Let the Gospel Flame Again!

By Leonard R. Hall

Lift up thy voice with strength; lift it up, be not afraid; say unto the cities of Judah, Behold your God.

ISAIAH 40:9

ALL of us believe in the separation of church and state, but few realize the sinister effect this has had in our churches and Meetings. We are so much in the habit of thinking about education as a part of secular life that it has become nearly impossible to make the educational program in our churches really Christian.

Worship came first for early Friends. Whatever other activities of life may have developed, they were incidental to "getting in tune with the Infinite." Today, instead of starting life from this Center, we are full of meaningless activities because we have no sense of a divine calling to "mind those things which are eternal." The trouble is not so much that the flesh is weak, as Jesus told his early Disciples, but that the spirit is weak.

OUT OF WORSHIP

Hosts of our members live weeks without a single worship experience. Great numbers of these believe they have done their duty when they have attended Sunday School. Many of the teachers of our classes, and superintendents of Sunday Schools do not consider their participation in a meeting for worship of importance. Furthermore, many Meetings provide little opportunity for true communion with God.

Is it any wonder, then, that in our church schools the same secular and materialistic view of life prevails with all its lack of moral perception and spiritual depth, as is present in our state

school education? We have separated our church and state, but unless we are careful the secular philosophy of the state will invade and conquer our Meetings, in place of Christians invading and converting the state.

This is partially the reason why our great Christian leaders are calling for a mighty spiritual awakening. The peculiar genius of the Living Church of Christ lies not primarily in its educational, social, recreational or political program, but in its endeavors to give men a new vision of the living God. Without such a vision, it is indeed true that "the people perish."

TOWARD ACTION

Our day is one in which time is precious and people are busy. This is an age of the atom bomb, when the challenges about us are greater than ever before in history. This is a time when evil is united and on the march. Militarism is sweeping the world, nationalism is again popping out of its bud, and economic systems are shaking on their foundations. Racial prejudice is being seen and heard of around the world, with the possible exception of Russia, and for this very reason Communism is making a great appeal as the religion of millions. All these facts point to the deep need of humanity for a greater and more profound faith in the God of the universe.

The time for action has now arrived. In a military phrase, we must "make every shot count." Yet to look at our churches, with their lagging educational systems and sparsely attended worship services, one might think that the phrase which a radio commentator used in closing his broadcast described ac-

curately the condition of our world—"All is well."

Many church members go to one side and sleep as did Peter, James, and John, while the Master prays and sweats blood over a world that is literally "on fire." G. A. Studdert Kennedy caught this tragic attitude in the following lines:

When Jesus came to Birmingham they
simply passed him by,
They never hurt a hair of Him, they
only let Him die;
For men had grown more tender, and
they would not give Him pain,
They only just passed down the street,
and left him in the rain.
Still Jesus cried, "Forgive them, for
they know not what they do,"
And still it rained the winter rain that
drenched Him through and through;
The crowds went home and left the
streets without a soul to see,
And Jesus crouched against the wall
and cried for Calvary.

So God must be weeping today over
His world, and especially over His
sleeping disciples, who are not awake
to the world-shaking events taking
place in our present generation.

THROUGH THE GOSPEL

But what can we do? Let us start
where our genius is, in creating an ap-
petite for righteousness. Too long our
worship services have been just another
"meeting" to attend, with some per-
functory religious exercises climaxed
by a speech or address about some
phase of religion.

Let us not be afraid to declare the
truth to the people! They cannot be
wide-awake persons of vision and in-
sight, they cannot have well-ordered
lives with a deep concern or message,
unless they place worship, both private
and public, at the center of their per-
sonal program.

Let us put first things first in our
Meetings. Religious Education can only
be on the periphery of the Christian
movement unless it has a worship ex-
perience. Only out of this center of
devotion and deepening of the spiritual
life can come the thirst for knowledge
and an intelligent evaluation of our
chaotic world with its deep needs call-
ing for deeper remedies, and the deter-
mination to make a constructive con-
tribution.

Only by this emphasis on a real spir-
itual awakening will the dead be
brought back to life, and those who are
asleep, awakened to be true followers
of Christ—participants who have an-
swered the universal call of the Chris-
tian enterprise.

RELATED TO OUR DAY

Let us once again proclaim the mes-
sage of the prophets with the urgency
and the compulsion which our age de-
mands. Let us "lift up our voices with
strength" and proclaim the faith of
our fathers with a new vigor, as if the
saving of mankind depended upon our
making this message relevant to our
time.

Rise up, O men of God!
Have done with lesser things;
Give heart and soul and mind and
strength
To serve the King of kings.
Rise up, O men of God!
The Church for you doth wait,
Her strength unequal to her task;
Rise up, and make her great.

In the opening chapters of the Gospel
of Mark, we are told that Jesus touched
a woman's hand, and "the fever left
her." Let us say to the people of our
day, that only as we are able to catch
the Spirit of the Living Christ, and let
it glow across the moral and spiritual
discrepancies of our world, will the old
fever drop away and let a new dawn
spread purpose and faith through our
beings. Only then, will men be able to
read the day's events, and repeat with
the Psalmist: O clap your hands all ye
people; shout unto God with the voice
of triumph. For the Lord most high . . .
is a great King over all the earth.

So let a message of strength and
power flame up in our souls and burst
out upon a spiritually dry and a moral-
ly hungry world. Let the gospel of
Good News once again bring up out of
our depths a new song. The people
must know that Jesus' gospel of love
was born in just such a day as this, and
that it can once again bring men, as it
brought George Fox, "through the very
ocean of darkness and death . . . by
the eternal glorious power of Christ."

DO NOT ASK ME

Do not ask me where I'll be—
Here, or there, or yonder:
Where I'll be in spring's a thing
That I never ponder
Longer than a robin's spink
Or a bass-frog's strumming.

Go where the first violets blink,
Early bees are humming,
Alder blooms dip to the creek,
Daffodils swing yellow:
Spring will tell you where to look
For this vagrant fellow.

FRANZ E. HOHN

LETTER FROM SWEDEN

Dear Friends:

In November, 1946, I and my son
Gunnar visited Hamburg to start a re-
lief work there that the Swedish Quak-
ers and the International Units Work
will do together. At that time I had the
opportunity to take part in a course
for German youth-leaders in the "Ju-
gendhof" near Vlotho in Westphalia.
These courses have grown from a Ger-
man initiative. Groups of youth-leaders
—about thirty persons—come together
for a time of ten days to discuss the
problems of Germany and the causes
of the present situation. It is mostly
the "other Germany" that comes there
and the will to reach truly human and
democratic solutions to the German
problem is deep and genuine. Up to
now two hundred to three hundred
youth-leaders of both sexes have par-
ticipated in these courses. I was very
much impressed by the work done
there. In my opinion these courses are
among the most valuable things being
done in Germany today, and one of the
best ways by which the German youth
on their own, can reach a new view of
life and can create a foundation from
which to grow into a community of
humanity, the boundaries of which are
not the same as the political and geo-
graphical ones.

After my return to Sweden I had
rather close contact with the "Jugend-
hof" youth. One of the most important
things to be done now, surely, is to
break down the spiritual isolation in
which Germany is now living. I think
that perhaps one of the ways of reach-
ing this goal could be that the "Jugend-
hof" become the connecting link be-
tween Germans who want to get in
contact with the world around them
and persons in the former hostile coun-
tries or the neutral ones who want to
cooperate in creating such a spiritual
relationship.

Do you want to help with this task
by writing yourself or by trying to find
some of your friends who are willing
to help break down the isolation and to
create true and strong human relation-
ship? The way to a real peace no doubt,
is long and the goal cannot be reached
merely by political agreements. All
persons of good will must make their
contribution.

The letters may either be written in
German or English, most of the young
people understand a little English.

PER SUNDBERG

Viggyholmskolan,
Viggybyholm, Sweden

*Per Sundberg will be glad to connect
interested Americans with specific Ger-
man correspondents.*

Three Decades of World Service

Anniversary Observance — 1917-1947

THE organization of the American Friends Service Committee on April 30, 1917, was a demonstration of the affirmative nature of the Friends' peace testimony. Twenty-four days earlier, the United States had declared war on Germany. American Friends who in that dark hour were weighing their historic peace testimony afresh and finding themselves unable to take up arms against their fellowmen, were flooded with a renewed sense of the positive nature of that love in which their religion was rooted. It was not just that they could not fight; it was that the very invitation to fight produced in them an upsurge of faith in the power of brotherly acts to dispel misunderstanding, hatred, and fear. Had they been remiss in sowing the seeds of this kind of love? Doubtless they had. Now the urgency had become clear, and they set to work to plough more deeply, to plant, to tend.

I

Into France, Russia, Poland, and Serbia, workers went with food and clothing, medical supplies, seeds, tools, trees, and farm animals. But they went with more than these. They were emissaries of a re-awakened commitment of Friends in the way of love in a time of hate. The full import of this way became clear when, after the Armistice, similar services were taken to those who suffered in the so-called "enemy" countries. Austrian children and German children survived and grew strong on Quaker feedings, and all over the world people's hearts were made lighter by a glimpse of what might be brought to pass if the law of love were boldly applied.

In this country, as foreign relief services were tapered off through the 1920's, Friends — especially young Friends — were increasingly eager to use the energy being withdrawn from foreign fields, to help build conditions of peace at home. The war had mercifully revealed how close under the surface of our civilization lie the destructive forces of hate. By giving the lie to a comfortable, shallow view of the world, it had opened the eyes of many persons to the depth of violations in our own country. Race prejudice and discrimination, economic exploitations and dead-end patterns, ignorance, preventable mental and physical illness, inhuman squalor and cruelty — all of these were as surely betrayals of peace as were guns and cannon. In fact, the latter were only results. The multitudi-

nous daily violations of brotherhood in times of "peace" were the real causes.

II

It was in this spirit and out of this kind of thinking that, in the years between the two great wars, the Committee developed its program of services at home, a program concerned on the one hand with direct education for peace, and on the other hand with projects designed to narrow specific gulfs of prejudice, mistrust, hate, and mutual ignorance. The peace education program, through inter-visitation among Friends' groups in this and other countries, sought to establish itself deeply in the spiritual life of the Society of Friends. It sent out peace caravans, developed institutes and conferences for consideration of problems of international peace, and through an application of the work-camp technique in Mexico, brought together groups of American and Mexican youth for cooperative work, worship, and study.

In all of these activities, an effort was made to approach the problems of world peace in the light of basic Quaker beliefs concerning the nature of God and man. Where the purpose carried truly, the participants — especially the young people who flocked to the projects as volunteers — found their thinking enlarged by fresh insights into the root of the matter as it lay in the individual heart.

III

On the social and industrial front, the Committee sponsored action projects designed to bring together groups separated from each other by fear, exploitation, misunderstanding, traditional prejudice and hate. When in 1931, at the invitation of the Federal Children's Bureau and President Hoover's Unemployment Committee, it undertook large-scale relief and rehabilitation work among the unemployed miners' families of West Virginia, Kentucky, Pennsylvania, and other neighboring states, the task was conceived as one of reconciling love.

Out of this emergency relief work grew two experiments which in the years since have developed into major Committee activities. Tentative trials of subsistence farming among miners led later to the establishment of the now flourishing Penn-Craft Community in Western Pennsylvania; and a work-camp experiment in Westmoreland County, Pennsylvania, in 1934, has been followed by many similar enterprises

in widely-scattered regions of economic and racial tension.

IV

Another Committee effort to build peace in this country through cooperation has been the race relations work. In its paid staff, its groups of volunteers, and all of its services, the Committee seeks to provide a pattern based on the worth and dignity of the individual, regardless of color, race, creed, or national origin; and beyond this, it sponsors specialized race-relations projects, such as the visiting lectureship which brings Negro scholars to white schools and colleges, and the placement service for Negroes of proven ability in fields not traditionally open to them.

If carried on rightly, all of these efforts are as truly the works of peace as any reconciling effort on an international scale. Dr. Bernard Drzewieski, one of the UNESCO directors, recently said to a Service Committee worker that over and above any attempts at direct international reconciliation, the Service Committee could make its finest contribution by demonstrating to a sick world the power of love. There is no clearer way to demonstrate this power than to apply it to the problems of our own country, on our own streets.

V

The Committee program of overseas relief during the Spanish Civil War and World War II is familiar to most American Friends. The need has been infinite and prolonged, the destruction far greater than most of us can understand, for it includes deterioration of spiritual and moral fiber on a scale hitherto unknown. To go into the midst of such destruction as an emissary of the transforming power of love, is to need great simplicity, honesty, openness, and profound humility. Hardly a worker comes back from abroad without confessing his overwhelming sense of inadequacy in the face of suffering, so immense. In ten European and Far Eastern countries, Service Committee representatives are cooperating in the long, slow, difficult task of physical and spiritual reconstruction.

It is in such an hour that the Service Committee has come to its thirtieth anniversary. The date could quite appropriately be passed by with no special notice. It could hardly be "celebrated" with most of the world sick with distrust and fear, with funds lagging, and without signs of the kind of world leadership that is so desperately needed. The Committee has chosen to make the anniversary a time for appraisal, for self-criticism and questioning.

Although many non-Friends help carry the Committee program, and al-

though not quite all Friends' Meetings participate, by and large the Service Committee is an instrument of the Society of Friends. This is the way it was conceived, this is the connection which enables it to offer whatever is unique in its services. Many organizations in this day are carrying on relief and rehabilitation work, peace and race-relations education and economic experiments. Unless in these directions the Service Committee brings to bear that in its Quaker heritage which is a distinctive contribution to the efforts of these confused times, its function becomes a shallow one.

VI

Special Service Committee meetings on May 9 and 10 in Philadelphia will

be used for re-examining present procedures and future goals in the light of the history of the Committee, the needs of the world, the basic testimonies of Friends, and the special concerns of any individual Friends. The Committee invites all Friends everywhere, especially throughout the United States, to participate in the thinking and prayers out of which it is hoped the way ahead will begin to open. This invitation is one which would at all times be extended, but in this particular hour it represents an especially acute awareness in the Committee of its need to move "in the Life," to root itself ever deeper and firmer in the most vital spiritual experiences of the Religious Society of Friends.

the laws of contraction as the cooling earth shrank, placed such stresses upon the earth's crust that it cracked from British Columbia down into California, and the rocks on the east side of the fault slipped under those of the west, lifting them up, and so forming the great Cascade Range.

At intervals along the range, the tremendous, expansive forces of hot gases in the interior broke through the fractured crust and built up Mt. Ranier and other volcanic peaks. Mount Lassen, our recently active volcano in northern California, marks the southern limit of this break.

God made this world and all its laws for man, then turned it over to him saying, "Subdue it and have dominion over it." Every step in mechanical progress has been a step of faith in the dependability of God's laws. That same law of expansion that built Mount Ranier, when confined in a railway engine, will draw a heavy train with its passengers over a higher mountain and let them down safely, if man understands God's laws and directs them. The mastery of this world was God's original plan for man as his spiritual child, and the church must recognize that man redeemed in Christ is restored to his original place with God.

LAW IN CREATION

God's laws all around us are working for man and will respond to his intelligent directing. These great laws can build a world and hold it in its place, but they cannot organize living tissue. Life alone can do that, and life comes only from pre-existent life. See those green forests creeping up the mountain? They have the mysterious powers of life and send their tiny roots into the soil and rocks, extracting minerals and chemicals which they carry up to the leaves where that green substance called Chlorophyll, by using the sun's rays, converts these dead materials into living foods that not only build up the tree or plant, but also supply an abundant surplus for our foods. Thus God's laws of life digest even the rocks for us; giving them back in the form of fruits, nuts, grains and vegetables.

All living things are dependent for foods, either directly or indirectly, upon this life-giving principle in the leaves. Let us visit these leaf-robed friends that God has sent, transforming the mountains before us. That life-giving principle that God gave to the first microscopic Algae before Mount Ranier was, has been working for us through the ages, storing up coal and other supplies and developing beauty and utility on every hand, leaving its

Who Knows A Mountain?

"One who has gone to worship its beauty, in the dawn."

By A. J. Weaver

THE picture herewith is not an attempt at art, but is a simple sketch in colors to suggest something of the grandeur and beauty of God's work in nature and to fix their lessons in memory. The mountain pictured is Mount Ranier, the highest in the great Cascades of Washington. Its snow-crowned head is 14,408 feet above the sea. We are viewing it from Eagle Cliff on the northwest.

My first, grand view of Mount Ranier was from the northeast. It loomed up before me suddenly as I took two steps that brought my head above the range I was climbing. I stopped entranced by its stupendousness, its beauty, its vast snow fields and glaciers glistening in the sunlight. I could imagine these tremendous forces hurling up those rocks, white hot from the eternal fires while the earth quaked under the explosive blasts and the heavens were darkened by dense clouds of volcanic dust.

THE LAW AND THE MOUNT

My mind turned back some thousands of years to an older volcanic mountain, Mount Sinai, where God gave his lessons in divine laws to man. I began to understand the pillar of fire, the clouds of darkness and rolling thunders that caused Israel to tremble—if so much as a beast touched the mountain it should die. I saw again that noble man of God descending its slopes, bearing two tables of stone. The record says, "The tables were the work of God and the writing was the writing of God, graven upon the tables. 'Quite a fairy story, says the lazy mind' No, responds the laws of nature. There is not a stone

on Mount Sinai or Mount Ranier that does not have the laws of God graven on it.

There is no question about God's laws being graven upon tables of stone, the real question is; how well can we read them? Mount Sinai was just a symbol to impress Israel with the fact that God's laws sustain the universe and this world, but that faith can read them and, understanding them, can walk safely in the midst. We have named them natural laws and are prone to forget that God is the author of nature and all her laws. God's laws working in nature are just as much a revelation of him as were the laws he revealed to Moses.

LAWS OF LIFE

That applies to both material and moral laws. In all moral law, God wants men to be free, therefore he allowed many things of which he did not approve. Christ said of Israel's divorce laws, "Moses gave you that law because of the hardness of your hearts, but in the beginning it was not so." Christ also gave us the "constitution" upon which all God's laws stand. First, love God with all your affections, with all your intellect, and with all your works. Second, "Love thy neighbor as thy self." Any supposed law or rule of action that does not square with this, is "unconstitutional."

When God's natural laws were building Mount Ranier, we would not have been safe on Eagle Cliff. Neither man nor beast dared come near the mountain then, and the record in the rocks prove it. It is written in the rocks that

records in some of the oldest rocks of earth.

EXPRESSED IN BEAUTY

Here near the base of Mount Ranier we find Rhododendrons blooming in all their glory. God is not satisfied to give his children an abundance of food, but loves to delight them with beauty and fills the air with fragrance and songs of birds. Such overflows come only from love. Let us continue up the mountain. Here are the azaleas in pinks and whites, followed by wild lilacs in shades of blue. Then the heathers in lavender and pinks continue almost to the snow line where they have dwindled to tiny shrubs less than six inches high, forming a living carpet of pink. See the lovely Snow flowers, some of them actually peeping through the melting snow, leaf, stem and flower, all a deep crimson or crimson pink.

God does not cease writing even here, for in all that vast snow field you cannot find a single flake that does not have six points or faces. Endless patterns in fluffy lace-like designs, but every one stamped by that law of six. Clip a bit of ice from that glacier and it will flash all the colors of the rainbow. It has split the ray of sunlight into separate parts; above and below the colors you see, are the invisible ones—X-ray, Ultra Violet, Infra Red, heat rays, and power rays. When science has gathered all the rays of the spectrum into the spectroscope, they find the same colors and materials in the sun and distant stars as we have on this earth and they are all ruled by the same laws. This shows the same divine intelligence that created and rules them all—one God and Father of love, justice and mercy, who revealed himself to us in Christ our Redeemer.

The lovely flowers will fade, for things seen are temporal, but the laws of God which we do not see are eternal and will lift them up again. Mount Sinai and Mount Ranier will crumble to dust, for they too are temporal. "They all shall wax old as doth a garment; and as a vesture shalt thou fold them up and they shall be changed; but thou art the same."

Unless we are to fall into an ancient fallacy and exclude God from His universe, we must regard every fact of science as a fresh revelation of His creative activity and power. Nevertheless, scientific knowledge lies on a plane different from that on which knowledge we seek is to be found . . . Science by itself is, and must always remain, powerless to give us a God who will draw out the tendrils of the human heart towards Himself.

JOHN WILHELM ROWNTREE

A talk given at the Church of the Crossroads, Honolulu, Hawaiian Islands, on World Order Sunday.

WORLD Order is a big subject. Let's limit it to the field of human relations. First let me tell you what I believe.

I wish I could say, "This is the way I live in my human relations." Too often we believe one thing and live another. Theoretically most of us are pretty decent people. We know what is right and what is wrong, but the way we live, that is something else. For example, I am a convinced vegetarian. I think it is wrong to take life needlessly—any life. To me the slaughtering of thirty thousand head of cattle every day so that Americans can eat beefsteak and hamburger is a terrible thing. Some day, I am sure, we shall look back upon the livestock and meat-packing industry and class it with war, slavery, and cannibalism, as barbarianisms belonging only to our primitive and ignorant past. Still I eat meat and like it. I am a vegetarian between meals. Too many of us are vegetarians between meals, pacifists between wars, and Christians only on Sundays.

Perhaps Christ is the only person who ever actually lived day by day the things he taught and believed. Even He was tempted. Still I think those rare souls who have most nearly succeeded in doing just that are the saviours of humanity. St. Francis, Brother Lawrence, John Woolman, Kagawa—to name my heroes.

Being a scientist and a naturalist, I believe in one world—a natural world. Many people believe in two worlds: a world of the natural and a world of the supernatural. What they can see and understand—the visible world about them—they call natural. What they cannot understand they are inclined to call supernatural. There are many things I cannot see and many things I cannot understand in a growing plant. Still I believe that they are so. They are not beyond understanding, they are simply beyond my knowledge. I am an ignorant person.

Likewise, I believe in one God. He is a God of good. His world is a world of good, of law, order, and justice. I believe the laws of physics and chemistry, the laws of gravity, of dynamics, of action and reaction are just as much the laws of God as are the moral laws, the Ten Commandments, and the spiritual imperatives. To me this God is under-

standable. I think we often mistake God for a mystical, supernatural being beyond comprehension.

God is good. God is love. God is life—the very stuff of life. These are things we know and feel and experience every day. These are things we have within us and find within our friends and neighbors. I believe there is "That of God" in every man. If we did not have it, we should not know it, and if we did not know it, we should not seek after it. Every man *wants* good, wants love, wants life. And every man *can* have good, and love, and life. God can be had.

Next I believe in one humanity, one God, one world. As the inscription reads at the entrance to the campus (University of Hawaii), "Above all nations is humanity."

Undoubtedly there was a time, long ago, when we were literally one world and one family of men. Then the world was big and the family was small. This family of men got scattered in the big world. Its members grew up in many lands, in many climates, with different foods, and different ways, and different problems to meet. Naturally people became different . . . many people in many worlds. So race developed, nationalism developed, we became provincial. To me, provincialism is the curse of the world today.

The family became larger and in a sense the world became smaller. We developed transportation, communication, the printed word, ships, planes, radio and soon television. We came together again, but now being different, we did not understand each other. Unfortunately what we do not understand, we tend to fear, and what we fear, we tend to hate, and what we hate, we want to destroy. Contact became conflict. It was worse than that because there was in man greed and suspicion, dishonesty and intolerance. That always makes it worse. So we came together with clenched fists, not with open hands. Even with our differences and lack of understanding, we could have reached out our hands to each other. Had there been love and an honest desire to understand, we could have met as friends rather than enemies.

Here in the Hawaiian Islands we see both things happening. This is one of the meeting places of the races. This is the land of the "Social Pioneers." Some meet in suspicion and fear and there is conflict, fist against fist. Others, fortunately, meet with love and a desire to

understand, and hand grasps hand in friendliness.

Not long ago I had opportunity to see, close together, the two most striking examples of what can happen in both of these realms. I drove through the Deep South and saw there the Negro and the white—two worlds in tragic conflict. From Miami, it was just an hour by plane to Cuba. The Cubans are of three races, three colors: the American Indian, the African Negro, and the European white, but they are one people, Cubans. They still range in color of skin from that of the blackest African to that of the red-headed European, but they are all "color blind." You cannot draw a line, for there is no line.

I once heard a leading exponent of racial unity, Rachel DuBois, who has written some splendid books in that field, say that "the world is made up of islands of culture, or cultural islands, each with much to offer, like a huge garden of many flowerbeds, roses here, iris there, and tulips there—each beautiful and equally desirable. It is up to us, to allow each to grow and blossom as it will, but to build bridges between them—bridges of understanding and contact, so that we can enjoy and profit by them all." It is a beautiful metaphor but I think we must go farther than that.

We do have islands of culture and we should cultivate each equally and allow to each free and equal access to the sunshine, the rain, and the fertilizers necessary for abundant growth, and we must be ever at the job of building bridges, more and more bridges. But these must be friendly bridges and they must be two-way bridges. There are many bridges between us now, but too many of them are one-way bridges and too many of them are not friendly bridges.

We cannot expect the flowers to stay each in his separate flower bed. We must allow free and happy mingling. Flowers mix naturally and beautifully, colors seldom clash. I think a bed of mixed flowers is more beautiful than flowers in segregated beds . . . and some of the most exquisite flowers I know are hybrids.

That is going to take more than tolerance. Tolerance to an engineer or mechanic means "just enough to get by." To him it is a small fraction of an inch. It has a broader meaning, but to most of us it means at best a willingness to "live and let live"—a sense of justice and fair-play. That is necessary but it is not enough for this new world. There must also be love.

Christ said the first commandment is "love thy God," but there is a second

commandment like unto the first, it is "love thy neighbor." Some people seem to find that hard to do. People are afraid of love. In their relations with other men, they try everything else first. They even tried the Atom Bomb. There is a force in the world greater than the Atom bomb. It is love. Why don't people, why don't nations try that? I do not find it difficult to love people regardless of their color or their race or religion . . . it is the easiest thing I do. I think it is the only hope of the world.

THE SEED, THE SOIL AND THE HARVEST

By RACHEL SCHROCK WEYBRIGHT

How do personalities grow? Why do such a large percentage of our outstanding Christian personalities come from the countryside? Rachel Schrock Weybright, member of the Church of the Brethren, and of the Rural Life Association, believes that the rural family and the rural church can make the greatest contribution in the development of well-balanced Christian personalities to help meet the world's needs.

The family is the primary influence in the lives of our children. In my opinion, we are losing ground rapidly if we allow the school, the gang, or even the Government to have the final word with our children. I firmly believe that a rural family, supplemented by the fellowship and guidance of an active rural church, has the best chance of becoming the fertile soil from which fine Christian personalities will grow and develop.

A fellowship of parents, children, and God—working, playing, planning and growing together — makes a strong foundation for any institution or nation. Little everyday happenings often have a significance larger than we realize. A small boy helping his mother pull weeds from the garden asked, "Why does God make the weeds grow?" Her answer was important to a child's growing concept of a loving God who orders and sustains our universe, working with us through suffering and evil, disciplining our lives to bring about that which is good.

A two-year old tugging at his mother's dress asked her to come and see something. As he led her to a west window, he exclaimed, "See the pretty sunshine!" He meant the sunset but she understood, and I'm sure God rejoiced as he received a childish prayer, "Thank you, God, for the pretty sunshine."

The rural family has many chances to feel God's presence as He works through nature: the return of the first bluebirds, the crocus and violet as they push their way through the snow, the refreshing fragrance of a summer shower, the abundant harvest, the radiant purity of new-fallen snow. These and a host of other wonders tell of God's loving care. In the country we can pause long enough to see and understand and be thankful.

On the farm there is work and responsibility for every one. Each member has a special contribution to make to the welfare and happiness of the entire family. When he succeeds, all are benefited. If he fails, the whole group suffers. We want each one to feel that he is a vital part of an important group and to have a strong sense of security there. As individuals and as a working unit, the family works together with God to bring about his loving purpose. Working with him, they discover that one can always count on God. His laws are just and dependable. Right will triumph over wrong. We reap what we sow. Love is stronger than hate. This knowledge and sense of security give strength and courage.

By planting our feet firmly on the good earth and by depending on it for a large portion of our living, we can help develop a sense of economic security for our children. We wish that children all over the world could have this feeling of security for the world of tomorrow.

There are many forces that tend to disintegrate the family life of our nation. In my opinion, the impact of these forces can be lessened considerably by living and working on a farm. Sharing disappointments, failures, joys, successes, work and play brings a solidarity that is enduring. The rural family needs a rural church that is consciously striving to serve that family both as individuals and as a primary social unit.

LEAFLETS AVAILABLE

During summer conferences the question of how to aid in relief through the churches will be raised. For conference leaders and others a mimeographed booklet, *One a Week and Some to Spare*, presents clearly ways of cooperation through Church World Service, 37 East 36th Street, New York 16.

* * * *

Many conferences will be held this summer on various missionary themes. A leaflet giving the list of inter-church conferences can be had by writing The Joint Committee on Conferences, 156 Fifth Avenue, New York 10.

THE DEVOTIONAL LIFE

Selections by ARDIS MICHENER

IN LIGHT AND LOVE

I live in light and love
By God's grace given . . .
I shall press on
Along the path of faith
For all the business of my life
Is prayer.

TAKAMOTO

* * * *

Create in me a clean heart O God;
and renew a right spirit within me.

PSALMS 51:10

* * * *

Every beautiful, finite thing is a win-
dow by which the soul may catch a
kindling, inspiring glimpse of the Eter-
nal.

RUFUS M. JONES

* * * *

Truth, beauty, goodness and love are
as much structure of this universe as
earth, moon, sun and stars.

M. SMUTT

* * * *

There is a window in every life, if
only we can open it.

J. F. NEWTON

* * * *

The Light for which the world is
waiting is a new Light . . . and the
Kingdom which is to be established
forever is a new Kingdom. The Royalty
of Unconquerable Love.

HENRY VAN DYKE

AND I HAVE FELT

A presence that disturbs me with the
joy
Of elevated thoughts, a sense sublime,
Of something far more deeply inter-
fused,
Whose dwelling is the light of setting
suns,
And the round ocean and the living air,
And the blue sky, and in the mind of
man;
A motion and a spirit, that impels
All thinking things, all objects of all
thought . . .

WILLIAM WORDSWORTH

* * * *

All joy is God's own gift,
All suffering,
And both are blessing;
So I shall give thanks
In everything.

EGI

* * * *

There is an indefinable, mysterious
Power that pervades everything. I feel
it but I do not see it. It is this unseen
Power which makes itself felt and yet
defies all proof, because it is so unlike
all that I perceive through my senses.

I do dimly perceive that whilst ev-
erything around me is ever-changing,
ever dying, there is underlying all that
change, a Living Power that is change-
less, that holds all together, that cre-
ates, dissolves and recreates. That in-
forming Power or Spirit is God.

from MAHATMA GANDHI

. . . silence. And the soaring spirit seeks
Again the Unutterable Lovliness,
And Christ leaves not his people
comfortless.

JOHN A. PALMER

* * * *

No heaven can come to us unless we
find rest in today. No peace lies in the
future which is not hidden in this pre-
cious little instant. There is radiance
and glory in the darkness could we but
see.

FRA GIOVANNI, 1513

* * * *

"Be of good cheer." Those words run
and ripple and sing all through the gos-
pels. The Jesus of history was aglow
with a radiant gladness. His vigorous,
contagious, buoyant and unbounded joy
was based not upon wishful thinking,
nor empty sentimentality but upon a
great faith which rested upon the eter-
nal verities lying at the heart of Real-
ity.

J. S. MILNER

* * * *

The one thing necessary to an edu-
cated man above all other things—the
crown and perfection of all else he may
receive—is that he come to know the
best that has been known and thought
in the world. (Submitting to the disci-
pline of the greatest thinkers and the
greatest hearts of all time) man learns
that the ultimate meaning of life is to
come, under the leadership of all past
human experience, to that place where
his best self begins to prevail over his
ordinary self.

H. F. LOWRY

MODERN CRUCIFIXION

Had I been there would He have heard
My voice profane His holy name
With bitter oath and obscene word
To keep from sharing in His shame?

Would He have seen me, from the cross,
With those who hurled the taunts and jeers?
Or, deeply conscious of my loss,
Would I have bathed His feet with tears?

So easy, now, it is to say—
"I would have faced the jeering throng!"
And yet we each, day after day,
Unite with those who do Him wrong.

Where man has killed his fellow man,
Or where the poor for bread have cried,
Or any race been under ban—
There Christ, again, was crucified.

Nor can we say, as Pilate said
While yielding to the priestly powers,
"His blood now be upon your head."
Nay—we must own the guilt as ours.

WILLIAM E. BROWNING

ONE

The life of the universe pulses in me:
I am one with all things that are;
I live by the light of a myriad suns
And the throb of the space-sundered star.

My life is a part of the prairie wild rose,
Of the sea gull that's breasting the wave;
My life is a part of Himalayan snows
Or Pacific's most fathomless cave.

I swing with wee birds in the oriole's nest;
I race with the deer through the brake;
I chase the white clouds with the wind; and I stir
The foundations of earth with the quake.

The life of the universe pulses with joy:
I am one with its measureless whole;
The span of my life is the space of the stars;
The universe beats in my soul.

ANNA FREEMAN GARRETSON

IN MEMORIAM

Charles Wilson Swander, on March 13, at the home of his daughter, Sarah Catherine Gaw, Middleboro, Ohio. He was the son of Thomas R. and Sarah Jane Swander, and was born in Mercer County, Ohio, in 1866. In 1893, he was united in marriage with Marietta Warnock and to this union were born five daughters, all of whom preceded him in death except Sarah Catherine. He was recorded a Friends' minister in 1894, and was actively engaged in pastoral work until his retirement in 1936. He was sound in faith, quiet in manner, and firm in doctrine, and was held in respect by all with whom he came in contact.

Among the Meetings which he served were Friends Chapel, Liberty Chapel, Friends Home, Charity Union and Pleasant Hill, all of Rockford, Ohio, circuit; and West Milton, Ohio. In Indiana, he served the Meetings at West Milton, Dublin, Wabash, Farmland, Lynn, Spiceland, Westfield, and Portland. He slept away on March 13, leaving besides his wife, Marietta; and daughter, Sarah Catherine Gaw; a granddaughter, Sarah Margaret; a grandson, Charles William; and four brothers, Phillip and Sidney of Mercer; William of Celina; and Chauncey of Galion; nephews and nieces and many Friends.

LITERATURE IN REVIEW

A GUIDE TO TRUE PEACE

or *The Excellency of Inward and Spiritual Prayer.*

Harper & Brothers in association with Pendle Hill, n.d.,
Price \$1; pp. 118

The opening paragraph of Howard Brinton's introduction to this new edition of *A Guide to True Peace* describes it succinctly: "This little book was written to nourish the spiritual life. Evidently it succeeded in its purpose, for it passed through at least twelve editions and reprintings from 1813 to 1877. Compiled anonymously by two Quakers, William Backhouse and James Janson, from the writings of three great mystics of a century earlier, Fenelon, Guyon, and Molinos, it was widely used as a devotional book by members of the Society of Friends. Always printed in pocket size, it was constantly ready at hand to plead for 'a species of prayer which may be exercised at all times', 'a lamp continually lighted before the throne of God.'"

We should welcome this new, also pocket-size, edition not because we expect or hope to revive Quietism but because we desperately need all the help we can get in finding our way to a rebirth of spiritual vitality. As its title

says the little book is a guide to inward prayer and communion with God, not a substitute for it. "Man may indeed open the window; but it is the Sun himself that must give the light." Here we are told how to open the window, something at which we seem to have grown very inept. Should we succeed the result would not be selfish ecstasy or quietist withdrawal but God acting through us. Witness John Woolman.

Some have felt they would prefer to know from which of the three mystics each quotation was taken. But there is much to be said for anonymity. When personal interest or prejudice are removed we are better able to accept the advice for what it may be worth in itself. The advice of these three is the same as that which Thomas Kelly gave in *A Testament of Devotion*: "Admit no discouragement, but ever return quietly to Him and wait in His Presence." The language and figures of speech, as that of the sailing ship, are sometimes of another day; but the truth and the experience are the same.

CATHERINE BRUNER

CORRESPONDENCE

FROM OUR READERS

TOTALITARIAN
BUREAUCRACY

Editor, THE AMERICAN FRIEND:

Universal Military Training is accentuated totalitarian bureaucracy. The American people decisively defeated this pattern of government at the election last November! Such a national policy cannot be a step toward national prosperity or world peace. It is rather a vicious thrust upon our flowering manhood, which is being fostered to maintain power politics and world domination.

Do you remember reading with horror *Education for Death*? *Universal Military Training* is subtly more dangerous to American democracy than the crushed attempts of the military to pass a universal conscription bill. This new brain child seeks to inculcate youth not simply with the military knowledge and skill, but seeks to make the military spirit, method and ideal an integral part of the growing-up experience of every American boy. It further seeks dishonestly to achieve this under the guise of a civilian humanitarian program.

Does not "that of God" in every honest man cry out against such methods? Will we doom this generation of youth, and those who follow, to pay so dearly for our flat refusal to face honestly our domestic and foreign policies in this crucial time for our One World?

ELMER HOWARD BROWN
Clinton Corners, New York

FRIENDS PLACEMENT
SERVICE

Editor, THE AMERICAN FRIEND:

Do your readers, I wonder, know about the placement bureau maintained by the Friends Council on Education to serve, without charge, Friends and those in sympathy with us who would like to find positions in our Friends' schools?

Yesterday into my office came a young man born in Beruit of missionary parents, now teaching in a military school. He feels that for him a position in a Friends' school would represent a better way of life. A few days earlier, there was a young woman, now in a temporary job with the Service Committee, who has been a teacher at Pacific Oaks, the new Friends' school in Pasadena. She wants experience in an Eastern Friends school to take back with her. So they come—young Friends just finishing college, men who have served in Civilian Public Service, others who have had Friendly contacts here and there and want to increase them.

Then there is another type of visitor: the head of a Friends' school who wants a third grade teacher, a secretary, a teacher of home economics or shop, a good man (in mathematics or science or social studies) to help supervise his boys' dormitory. These requests come by letter and phone from Friends' schools all over the country. Sometimes we can help; sometimes not. We should like to do better. Do you have readers who want to register with us?

ELEANOR M. PETERS

Director of Placement Service
Friends Council on Education
20 South 12th Street, Philadelphia 7, Pa.

MEETING ON INDIAN AFFAIRS

The Associated Executive Committee of Friends on Indian Affairs will hold its annual meeting this year at Quaker Hill, Richmond, Indiana, on May 2-4. Some of the mission workers and Indian representatives from the Oklahoma Meetings are expected to attend and Friends are invited to meet with them for a social hour on the evening of May 2, in the parlors at Quaker Hill. Sessions of the annual meeting, on Saturday, at 9 a.m., 2 p.m. and 7:30 p.m.; and on Sunday afternoon at 2 p.m., will be open meetings and all Friends interested will be cordially welcomed. Over-night hospitality and meals will be provided at reasonable rates by Quaker Hill, but reservations should be made at once through Ruthanna M. Simms, 421 College Avenue, Richmond, Indiana.

Teach us henceforth how to live
With eternity in view . . .

JOHN NEWTON, 1770

SCHEDULE OF YEARLY MEETING SESSIONS

KEY: F—Five Years Meeting; FGC—Friends General Conference; C—Conservative I—Independent.

F—CALIFORNIA: June 16-22; Philadelphia and Washington Streets, Whittier, California; ALLEN U. TOMLINSON, Clerk, 142 South Friends Ave, Whittier California.

CANADA—Concurrent and Joint Sessions: June 27-30; Pickering College; (C) ELMA M. STARR, Clerk, Newmarket Ontario, Canada; (F) STIRLING NELSON, 910 McRae Street, Niagara Falls, Ontario, Canada.

I—CENTRAL: August 13-17; Union Bible Seminary, Westfield, Indiana; J. EDWIN NEWBY, Clerk, Westfield, Indiana.

FGC—GENESEE: June 27-30 Pickering College; MABLE B. WILSON, Clerk, R.R. 5, Welland, Ontario, Canada.

FGC—ILLINOIS: August 14-17; Near McNabb, Illinois; GEORGE H. WATSON, Clerk, 615 Greenwood Avenue, Chicago 37, Illinois.

F—INDIANA: September 23-28; 15th and East Main Streets, Richmond, Indiana; NORVAL E. WEBB, Clerk, 25 South 15th Street, Richmond, Indiana.

FGC—INDIANA: August 7-10; Pendleton, Indiana; LAWRENCE FURNAS, Clerk, Waynesville, Ohio.

C—IOWA: August 13-18, West Branch; IOWA; JOHN WILLIAMS, Clerk, Springville, Iowa.

F—IOWA: August 18-24; College Avenue and North C Streets, Oskaloosa, Iowa; ROY S. WILLIAMS, Clerk, 633 North C Street, Oskaloosa, Iowa.

I—KANSAS: October 14-19; University Friends Church, Wichita, Kansas; FRANK C. BROWN, Clerk, Haviland, Kansas.

F—NEBRASKA: June 2-8; Nebraska Central College, Central City, Nebraska; M. HERBERT WATSON, Clerk, Central City, Nebraska.

U—NEW ENGLAND: June 18-22; Phillips Academy, Andover, Massachusetts; ARTHUR JONES, Clerk, Winthrop, Maine.

F—NEW YORK: June 25-29; Oakwood School and Minnewaska; RUTH E. CRAIG, Clerk, Oakwood School, Poughkeepsie, New York.

C—NORTH CAROLINA: August 16-20; Cedar Grove, Woodland, North Carolina; MAHLON NEWLIN, Clerk, Route 2, Graham, North Carolina.

F—NORTH CAROLINA: August 5-10; Guilford College, North Carolina; SAMUEL HAWORTH, Assistant Presiding Clerk, Guilford College, North Carolina.

C—OHIO: August 30-September 3; Stillwater, near Barnesville, Ohio; CHARLES P. MORLAN, Clerk, R. R. 1, Salem, Ohio.

I—OHIO: August 26-31; Damascus, Ohio; RALPH S. COPPOCK, Clerk, 711 Wright Avenue, Alliance, Ohio.

I—OREGON: June 12-17; Newberg, Oregon; GERVAAS A. CAREY, Clerk, Dundee, Oregon.

PACIFIC COAST ASSN. OF FRIENDS: August 21-24; Palo Alto, California; VERN JAMES, Clerk, 604 Tennyson Avenue, Palo Alto, California.

C—WESTERN: September 6-9; Sugar Grove, near Plainfield, Indiana; ALBERT MAXWELL, Clerk, Plainfield, Indiana.

F—WESTERN: August 19-24; Plainfield, Indiana; SUMNER A. MILLS, Clerk, R. R. 7, Box 618, Indianapolis 44, Indiana.

F—WILMINGTON: August 12-17; Wilmington College, Wilmington, Ohio; HOWARD F. MCKAY, Clerk, RFD 3, Wilmington, Ohio.

ACTION ON UNIVERSAL MILITARY TRAINING

RECOMMENDATIONS

Write to members of the House Armed Services Subcommittee on Education and Training, House Office Building, Washington, D. C., giving some of your reasons for opposing military training. This subcommittee comprises: Republicans — Harry L. Towe, N. J., Chm.; Dewey Short, Mo.; Leslie C. Arends, Ill.; J. Parnell Thomas, N. J.; Walter Norblad, Ore.; James E. Van Zandt, Pa. Democratic members are R. Ewing Thomason, Tex.; Lansdale G. Sasscer, Md.; Robert L. F. Sikes, Fla.; Arthur Winstead, Miss. Send a similar letter to the daily paper in your region. Urge a dozen of your neighbors and friends to do likewise.

Gerald Landis of Indiana introduced H. Res. 73 for the international abolition of conscription for military service. Write to him and members of the House Committee on Foreign Affairs, urging favorable action on it. Committee members are Charles A. Eaton, Chm, Robert B. Chipfield, John M. Vorys, Karl E. Mundt, Bartel J. Jonkman, France P. Bolton, Charles L. Gerlach, Lawrence H. Smith, Chester E. Morrow, Walter H. Judd, James G. Fulton, Jacob K. (Jack) Javits, John Davis Lodge, Donald L. Jackson—Republicans. Democrats are: Sol Bloom, John Kee, James P. Richards, Joseph L. Pfeifer, Pete Jarman, Wirt Courtney, Thomas S. Gordon, Helen Gahagan Douglas, Mike Mansfield, Thomas E. Morgan, William M. Colmer.

Now is the time for vigorous efforts against compulsory military training. As Friends we are more concerned about its adverse effect on peace and world organization and its degrading moral influence, however, than just its financial cost.

KEY POSTS HELD BY MILITARY MEN

In the first place, career diplomats are rapidly being replaced in strategic posts by military men, General Marshall's appointment being the most important. In Russia our ambassador is Lieut. General Walter Bedell Smith, U.S.A., and he has not resigned his commission at last accounts. In Belgium, Vice Admiral Alan G. Kirk, U.S.N. ret., is our ambassador. General Thomas Holcomb, U. S. Marine Corps, ret., is our ambassador to the Union of South Africa. Brig. Gen. Frank T. Hines, U.S.A., ret., represents our government in Panama, where our retention of air bases, which we had promised to evacuate before this time, is understood to be causing deep resentment. Maj. Gen. John A. Hildring, U.S.A., ret., is Assistant Secretary of State for Occupied Areas, which makes the joint policymakers in that field, comprising representatives of the Army, Navy, and State Departments, wholly military.

Hanson W. Baldwin, military commentator for the *New York Times*, discussed this taking over of our foreign policy by the military in the following terms:

"These men are able; that is a major reason why they hold these positions. But the appointment of military men to such posts is nevertheless disturbing on two counts: first, it indicates the paucity of adequate top-rank men in the State Department . . . and second, it steadily extends—no matter how able and impartial these military men may be—military influence into non-military fields."

—From *Peace Action*.

SUFFER LITTLE CHILDREN

Here is a film showing what war did to the children of Europe and what is being done to help them. An army of sixty million sick and starving children are fighting for existence in Europe's shattered cities. Homeless, hungry, with their schools in ruins, they are dependent on the food, clothing, and medical assistance arriving daily from the Allied Nations. Camps have been set up to care for the homeless and to give the first schooling to many but it is only the beginning of our huge task of saving the suffering little children. It is 16mm., one reel. This film may be rented from Earl J. Prignitz, Friends Pastor, New Sharon, Iowa, for fifty cents service charge plus postage both ways.

Rise, my soul, and stretch thy wings,
Thy better portion trace . . .

R. SEAGRAVE, 1742

FOR FRIENDLY ACTION

TOOLS FOR THE FARM

Rural Life Week may be rightly observed by sending food to starving people. Here is a plan with demonstrated success. Contributed through the Rural Life Association.

Most people are familiar with the work of the Heifer Project Committee, originated by the Church of the Brethren, but now shared with many other groups. This is one of the most effective and wholesome relief plans of recent years. It appeals especially to farm people. Here is a way to help people help themselves, by providing an animal—something that is alive, a source of food—and which will reproduce.

THE AUCTION FOR RELIEF

Another plan to provide money for relief is the Auction Sale. Paul Philips, a young farmer living near Goshen, Indiana, member of the Church of the Brethren and the Rural Life Association, is the originator. He decided that merely saying "Too bad," after reading of the need abroad was not enough. Together with a group of friends he worked out a plan to aid the unfortunate children of Poland by holding an auction for relief, using the proceeds to buy rolled oats to send abroad. The goal was \$3,500, but more than \$10,000 was raised, and three cars of rolled oats were sent on their way. Such success was achieved by a tremendous cooperative effort that included Catholics and Protestants, farmers and laborers—people of every sort. It was a gala affair. Auctioneers donated their time, and attenders bid generously. The Auction for Relief plan has traveled far since that day. It has spread to Iowa, to Ohio, and now a sale being planned for Wayne County, Indiana, for May 10.

Donations for such sales include livestock, poultry equipment, farm machinery, household goods, etc. In some counties, drives for clothing, shoes, soap, etc., have been carried on along with the Auction; goods being collected at the place of the sale and forwarded to the nearest relief center to be sent abroad. Donations of food which can be consumed on the day of the sale, such as sandwiches and their makings, soup, cakes, pies, etc., are another source of money income through a lunch stand project provided for those who attend the sale.

The Heifer Program and the Auction for Relief may be used as tools for understanding in a local community. Both of these plans offer great responsibility

ties for getting local people to work across racial, religious and political lines on a constructive project. Auction sales are times of fellowship, good times, and cooperative effort, in which people forget their differences through working together. They are effective in molding diverging groups into harmonious communities.

There is no need to emphasize with Friends or Brethren the fact of relief needs abroad. The great majority of church people would like to share in relieving the distress and misery that exist. You who read this can help by stimulating them and helping them to organize.

The Rural Life Association will be glad to aid with suggestions and promotional materials. We can furnish descriptive folders in quantity and offer suggestions for procedure as well as give the experience of others.

HOW TO PROCEED

Call together a few friends for a starting committee and appoint a chairman who will then call a meeting for all people in your community. Representatives from all the organizations should be present. Have a speaker at this meeting who can tell about the needs abroad, or write to Church World Service, New Windsor, Maryland, and ask for the loan of the sound-film, *Seeds of Destiny*, to show to the group. This film, made by the United States Army, was given an award in March, 1947, as the best documentary film produced during 1946. (It cannot be shown in commercial theatres but is available without charge to any communities who wish to use it.) Distribute literature so that persons attending this meeting can carry the message into other areas.

Interest all groups, particularly the farm organizations—Farm Bureau, Grange, etc.—in publicizing the sale, showing the film, and organizing for intensive canvassing by townships. Appoint a chairman for each township. Write up for the local papers an account of each development in the plan. Keep it constantly before the public. Use the radio for publicity; most local stations will give fifteen minutes a week to some live speaker. Get consignment forms ready early in the program so that persons may list their gifts, their names and addresses, and agree to bring their donations to the place of sale on the appointed day, if at all possible. Transportation will have to be provided for some. It is important to choose a place that has plenty of

parking space. People who come will be there all day, so you will want an active lunch-stand committee.

Some groups that have used the Auction for Relief plan have recommended a percentage profit for donors. Others have felt that the project should be on the basis of no profits, no commissions, no expenses. Any necessary expenses are, therefore, met by the sponsoring group, or by various individuals who consider them as part of their donation to the cause.

It is well to state at the outset of your publicity just which organization will distribute the proceeds as relief abroad. There are many that will do a good job: Church World Service; the American Friends Service Committee; the Brethren Service Committee; The Mennonite Central Committee, etc. Some communities have combined efforts to furnish rolled oats or relief cereal; others have taken an interest in providing shoes for the population of a certain village. Proceeds from a sale might be divided, with part going for food and part for heifers to be sent abroad.

Whatever the project to provide for those in need may be, gather in all the people in your community and let them have a part in it. In addition to getting substantial aid for the needy, you may be surprised at the local understanding that develops. STANLEY HAMILTON

RADIO AWARDS

Winners of National Family Week Radio Citations selected in a nationwide poll conducted through the religious press were announced by the Inter-Council Committee on Christian Family Life of the International Council of Religious Education. (See THE AMERICAN FRIEND, March 20, page 114.)

Ten radio programs, chosen from one hundred and ninety different programs receiving ballots, will be honored for the quality of their program during the inter-faith observance of National Family Week, May 4-11. Listed in order of number of ballots received, the programs receiving top awards are: One Man's Family; Fibber McGee and Molly; the Aldrich Family; Ma Perkins; Pepper Young's Family; Mayor of the Town; the Adventures of Ozzie and Harriet; A Date with Judy; Life Can be Beautiful; and the new program, the Greatest Story Ever Told.

True godliness (does not) turn men out of the world, but enables them to live better in it, and excites their endeavors to mend it; not hide their candle under a bushel, but set it upon a table in a candlestick . . .

WILLIAM PENN

QUAKERDOM • AT • LARGE

The new addition to the Friends meetinghouse at Bell, California, is being completed.

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Gilbert Bowles will be in Japan for a six-months period. Later in the year he and Minnie Bowles will visit Friends across America.

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Willard O. Trueblood is supplying East Whittier Friends Meeting while their pastor, Harold Walker, is visiting the Alaska Mission Field.

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Harold Smuck has been appointed director of youth work in Western Yearly Meeting. He helped recently in arranging a regional Friends' youth conference at Amboy.

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Paul and Jewell Tibbetts have been called to the pastorate of Fresno, California, Friends. Paul Tibbetts is not only a minister, but also an accomplished violinist as well.

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During April, Muriel Lester of London, visited among Friends and other groups of Southern California. She is director of Kingsley Hall in East End London.

* * * *

The Friends Center at 144 East 20th Street, New York, has grown to be an important and very busy center of work. They have printed a very attractive leaflet, depicting their range of service. Interested Friends can order this from the Center.

* * * *

Arthur and Lucy Morgan, who have gone to Finland for the Service Committee, are to be concerned with the problems of developing home industries. In this connection, they will confer with technical, crafts, trades, and government people.

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John and Dorothy Sinton of Dublin, Ireland, Yearly Meeting will be in America for the Christian Endeavor convention in San Francisco during July. They will be remembered by many Friends who attended the Five Years Meeting sessions in 1935. They will visit here among Friends.

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Young Friends Summer Service projects under the American Friends Service Committee are now being arranged. Write Harold Chance, 20 South 12th Street, for information. These include work camps, Institutes of International Relations and Mexican Service Seminars.

There is a great shortage of suits, trousers, sweaters and shirts for boys, aged seven to eighteen, at the Daniel and Emily Oliver Orphanages at Ras-el-Mtn, Lebanese Republic. Friends who can contribute good, strong clothes should send them to the American Friends Service Committee Store Room at 23rd and Arch Streets, Philadelphia, marked for "the Daniel and Emily Oliver Orphanages." Such contributions will be most gratefully received.

* * * *

High school seniors from more than one hundred and twenty-five southwestern Ohio schools were invited to the annual Wilmington College High School Senior Day, Thursday, April 24. Despite the fact that the college is already overcrowded and applications for fall enrollment are expected to exceed by several hundred the number of vacancies, Wilmington College decided to continue as usual this year the event which has become a tradition in the commencement activities of so many schools.

NEWS OF OUR MEETINGS

Two weeks of special meetings closed Sunday evening, April 13, at Beach Grove Meeting near Paoli, Indiana. Rev. James Dixon, who recently came into this Meeting from the Methodist Church, brought heart searching messages, while the young people had charge of the song service. There was a good attendance, with thirteen conversions, and a number admitted into church membership.

* * * *

New Burlington and Chester Meetings of Wilmington Yearly Meeting have as minister, this year, Marion Shields of Anderson Monthly Meeting. He is at present a student as Asbury Seminary, Wilmore, Kentucky. He and his wife, Dorothy Shields, have reorganized the Young Friends group, built up a junior choir, and are spending their week-ends in visiting and revitalizing various groups and interests in the two Meetings.

* * * *

The Peace and Service Committee of Minneapolis Monthly Meeting, in an effort to call attention to the needs of the Service Committee, prepared and served a sacrificial meal on Easter Sunday, following the regular morning service for worship. Thirty-two persons were served one-half cup of soup, one slice of dark bread and a cup of black coffee or cocoa for the children. A brief

service, conducted by Fred Nora, chairman of the committee, preceded the meal, and a short period of meditation followed. Forty-two dollars were contributed for the Service Committee. Herschel Brauer, Helen Kindel, Fallis Worrall, Barbara Parrott and John Worrall comprised the committee in charge.

* * * *

New London Quarterly Meeting in Western Yearly Meeting was held at the New London church, January 17, 18 and 19. On sixth day afternoon the Ministry and Oversight meeting held an unprogrammed service, during which concerns for Kingdom building were expressed. In seventh day morning service, the Junior Quarterly Meeting conducted opening devotions with a special number in song by Betty Lou Wheeler and Gladys Carter and Scripture reading by Johnie Rich. An inspiring message was given by Richard L. Wiles, a former pastor in the Quarterly Meeting, who now is serving Westfield Meeting. On Sunday evening, Logan Smith, executive secretary of Indiana Yearly Meeting, spoke to a well-filled house. Frank Johnson, Quarterly Meeting superintendent, presided at each of the sessions.

* * * *

A dawn service was observed at the Asheboro Street Friends meetinghouse, Greensboro, North Carolina, on Easter morning. The first part of the hour was given to meditation and silent prayer, followed by lovely music by the choir under the direction of Blanch D. Moore. The eleven o'clock worship services marked the close of a ten-day period of special pre-Easter services, which were conducted by Fredric E. Carter, executive secretary of North Carolina Yearly Meeting. At this morning service, the right hand of fellowship was extended to members received during the past year. A brief, but impressive memorial service was held in honor of seven members of the Meeting who passed on during the year, after which Fredric Carter brought the Easter message. Asheboro Street Friends deeply appreciate the service of Fredric Carter.

* * * *

Portland Quarterly Meeting of Friends was held in Portland, Indiana, March 8, with a good attendance. The Meeting of Ministry and Oversight was followed by the business session. Visiting ministers present were, Logan Smith, and Murray and Savilla Johnson, from Marion Friends Meeting. A pleasant hour of fellowship was enjoyed by those who gathered for the dinner

served in the basement of the meeting-house. Joe Davis, superintendent, was in charge of the afternoon meeting for worship. Murray Johnson spoke inspiringly on "The Church." Charles Thomas spoke on Friday evening to representatives from local Meetings of the Quarter from the words of Paul, Acts 20:24. This, as well as his message on Sunday afternoon, was well received. The Quarterly Meeting felt a real spiritual uplift from these services, as well as a need for deeper consecration.

* * * *

Honey Creek Quarterly Meeting, held at New Providence, Iowa, April 15, was fortunate in having Charles Beals, superintendent of Iowa Yearly Meeting, and Cecil Hinshaw, president of William Penn College, as speakers. Charles Beals urged the need of evangelizing the unchurched in the local community. Cecil Hinshaw emphasized the relation of the college to the whole program of Christian education in the local church. John Whitehead gave a vocal solo in keeping with the Easter season and Mildred Clappitt sang "Think On Thy Way." The Friends church of New Providence, Iowa, with J. Paul Hadley, pastor, received a certificate of merit for rural community service, for the year 1946, from the Extension Service of Iowa State College, Iowa Christian Rural Fellowship, and Iowa Church Leaders cooperating. Only sixty-five churches of all denominations in the state qualified for this certificate.

* * * *

The men and young men of Des Moines, Iowa, Meeting gathered on March 16, for a fellowship dinner and organization of a permanent Men's Brotherhood. Wallace Jackson of Earlham, president of the Men's Extension Movement of Iowa Yearly Meeting, and Fred Nolan, secretary-treasurer, were present and spoke. Errol D. Michener was appointed chairman of the local organization. An every-member-visitation project was recently carried on by the Des Moines Meeting when one-half of the membership called upon the other half. The Easter sunrise service and fellowship breakfast at the Des Moines Meeting was well attended. The Easter story was interpreted by the use of scriptures, picture reproductions and poetry, a program in which a number of persons participated. In the later meeting for worship, a welcome was extended to the new members received during the year.

* * * *

Fall Creek Meeting, Wilmington Yearly Meeting, is progressing under the pastorate of Howard and Margaret Yates. A series of meetings was held March 3 to 16, with splendid messages being given by John Retherford of Kokomo, Indiana, while his wife, Julia

Retherford, ably directed the music, and contributed in song. There was a strengthening of the Meeting, and growing evidence of the good accomplished as the pastor visits in the homes of the community. At the close of the Easter service, ten new members were welcomed into the Meeting. The mid-week prayer meeting is attended largely by young Friends who take their place as leaders. It is felt that the interest evidenced in the evangelistic services shows a real soul hunger and brings to mind the Scripture: "In the morning sow thy seed and in the evening withhold not thy hand, for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good."

* * * *

Members of West Milton, Ohio, Friends Meeting have recently reached two goals, and have broken two all-time records. The goals were new, wrought-iron rails on the steps at the front church entrance, and a new, automatically controlled gas furnace installed in the parsonage. The latter is being thoroughly enjoyed by the pastor, Byron Leaser, and his family. The church was beautifully decorated on Easter morning with more than fifty floral pieces, when two hundred and fourteen persons in attendance for Sunday School broke the attendance record. At least two hundred and fifty persons were present when junior and senior choirs, of about twenty-five voices, each, together with readers, presented *The King Eternal* in a most impressive service. Helen Pemberton, chairman, was ably assisted by the pastor, chorister, pianist, soloists, readers, and choir members in making the program outstanding. The offering totaled \$472.25, breaking such records also, and going far toward meeting the cost of the new furnace. Closing the day was a union service with Logan Smith executive secretary, bringing a soul-stirring message to a group representing six churches in the community.

* * * *

On Sunday evening, March 30, the Easter film, *Journey into Faith*, was shown at Spiceland, Indiana, Friends Meeting. This depicts the story of the two disciples on the Emmaus Road, culminating in the spreading of the news, "He is Risen." Good Friday was commemorated with union services held at the Methodist church, with Russell Burkett bringing the message. Traditional Easter services were held in the meetinghouse, lovely with flowers and candelabra. A robed choir of twenty-five voices gave an inspirational program, and the pastor spoke on the theme, "Because He Lives We Live." The film, *They Meet Again*, was shown on the evening of April 13.

During the Bible School hour, a special feature was the giving of the history of the Keystone Bible Class which observed its thirty-fifth anniversary the first Sunday in April. Of the twelve present when it was organized, seven are still living and were in attendance at this service. The organization of the class was the result of the untiring efforts of George Levering, pastor at that time, who was its first teacher. Isadore Wilson Kirk taught the class for fifteen years, until she moved from the community, and other teachers have been: Fred E. Smith, Leslie Carson, Loring Eilar, Russell Burcham and the present teacher, Emma Kendall.

For the first thirty years, there were more than a hundred persons enrolled. One member, John Winslow, has only missed one Sunday in thirteen years. The class had sponsored many projects as a group, among which was the purchasing of hymnals for the Meeting. An educational fund, amounting at one time to over four hundred dollars, has been maintained for lending, without interest, to young people needing assistance in college. The Christmas party for the Primary Department was financed by this class for several years. At their last annual meeting, it was decided to turn the educational fund over to the Junior Keystone Class, if they would raise an equal amount for some worthy purpose. On Easter of this year, the class presented a large bouquet of red carnations in memory of the ninety members who are deceased, the flowers being distributed later among those members who are ill.

HORIZON

On May twelfth, the Senate Committee on Interstate and Foreign Commerce, will begin a hearing on S-265, a bill introduced by Senator Capper of Kansas, intended to stop interstate transmission of liquor advertising.

* * * *

The Methodist Committee for Overseas Relief has sent forty-four draft horses, thirty-nine Holstein heifers and one bull to Methodist farmers in Poland, Bishop Herbert Welch, chairman of the Committee, announced.

* * * *

With conditions as they are, plenty of people in Europe are glad for horse meat. Part of the shipment of food to a soup kitchen in Warsaw by the Material Aid Department of the World Council of Churches in March included seventy tons of it. Many Europeans, of course, do not have the repugnance for horse meat that Americans have, and eat it frequently.

* * * *

The executive committee of the Federal Council of Churches has authorized appointment of a committee to confer

with Roman Catholic and Jewish leaders on the possibility of joint action to increase the religious content of public education. While reaffirming the principle of church-state separation, the executive committee expressed concern over the increasing secularization of public school education.

* * * *

British children have contributed five thousand of their chocolate ration coupons to secure chocolate for children on the European Continent. Over ninety per cent of the British children specified that their gifts should go to German children. Ten cases of chocolate were contributed by the children of Coventry, the first English city to be subjected to an intensive raid by the Luftwaffe. They have asked that the gifts shall go to German children.

* * * *

Thirteen has been an auspicious number for the Christian Colleges in China.

There are 13 Christian Colleges, and they have an enrollment of 13,000 students who are taught by 1300 teachers. The colleges have produced 13% of all the college graduates in China, and are now serving 13% of the college students in that country. They are supported by 13 Protestant mission boards in the United States and Canada. Before the war the college plants were valued at \$13,000,000 in United States money.

* * * *

Prefabricated churches are being used by the Swedish Federation of Missionary Societies as a means of building up bombed-out congregations in countries ravaged by the war. The buildings will seat two hundred in the assembly room, and there is in each structure a kitchen and a smaller room for committee work, etc. Three such churches have been shipped to Western Germany, and one to the Netherlands, while a combined church and hospital will soon be on its way to a Norwegian congregation.

Worldover Press

* * * *

Twenty-four Colorado Springs pastors bought space in the *Gazette-Telegraph* to express their disapproval of the paper's editorial position. They declared they had acted "in view of the stand taken by the *Gazette-Telegraph* against organized labor, the public school system and the Federal Council of Churches of Christ in America." The pastors said they believed "in the rights of both capital and labor to organize," insisted that a "wholesome, prosperous community is promoted by an adequate public educational system," and pointed out the value of the church to the community.

* * * *

If they could only see first-hand the struggle of the people of Europe to rebuild a Christian continent from the

ruins of war, Americans would double their sacrifices and their giving for united overseas church relief and reconstruction, according to Dr. Robbins W. Barstow, executive director of service for Church World Service. Dr. Barstow made this statement in a report to Church World Service just prior to his embarkation for America. He was in Europe several weeks, surveying the needs of the people and conferring with European church leaders on future plans.

FOR YOUNGER YOUNG FRIENDS

THE LUNCHEON DATE

Hector Chevigny, blind author of "My Eyes Have a Cold Nose," tells of an experience which should embarrass any white American as much as he says it did him.

Led by his Seeing Eye Dog, he was walking up a New York street toward a restaurant where he usually lunched. An office boy named Billy, whom he had frequently met at a publishing house, greeted him and walked beside him. Mr. Chevigny invited the lad to lunch.

"But will they serve me?" the boy asked doubtfully.

"Why not?"

"Because I'm colored."

Up to that moment Hector Chevigny had never dreamed the young man was a Negro. He was just a friendly, well-mannered fellow on whom the author's blindness had bestowed a temporary equality. Now Chevigny, knowing what reception they might expect, suggested: "Suppose you take me to the place where you usually eat. But," he hesitated, "perhaps they won't let my dog in there?"

Billy suggested that there would be something of a row if his friend's guide were excluded. His vehemence shamed Chevigny who knew that he would not have fought to prevent the Negro's ex-

clusion. No protest was made at Bill's restaurant but Chevigny seems not to have enjoyed his lunch. Perhaps he remembered certain public signs in Nazi Germany: "Dogs and Jews not allowed."

ELMA EHRLICH LEVINGER

The old Mexican custom of "blessing of the animals" was revived on Holy Saturday when thousands attended a service in Los Angeles. Hundreds of children brought their flower garlanded dogs, cats, pigeons, goats and other pets to the patio to have them blessed by the priests.

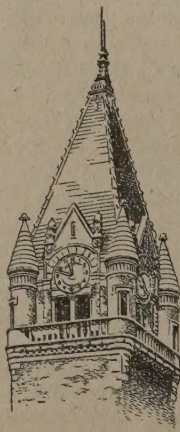
RELIEF PACKAGES

New Mailing Privileges

Senate bill, S. 989, "a bill to amend the Trading With the Enemy Act so as to permit certain aid to civilian recovery in occupied zones," has been introduced by Senators Langer and Chavez. This would allow the sending of "any article or articles (including food, clothing, and medicine) intended to be used solely to relieve human suffering, and any article or articles intended for household or other personal use or for subsistence of life," at the same time raising the weight limit for such parcels to twenty-two pounds. In addition, it would permit the sending "of money not exceeding one hundred dollars in any calendar month to any one person, or to any two or more persons in the same immediate family."

In hearings on this bill, at which the F.C.N.L. was a spokesman, it developed that such matters require administrative rather than legislative action. With the interest displayed by Senators Baldwin, Buck, Umstead, and Johnston (S. C.), in addition to the sponsors, these administrative changes may be accelerated.

The Post Office indicates that it is now possible to send practically any



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conceivable article which does not exceed the weight limit. If a window clerk objects, the matter can be referred to Mr. Vincent B. Waters, Director of International Postal Transport, Post Office Department, Washington, D. C.

THANKS FROM ITALY

We have been informed that the Church World Service is the United Agency for Relief and Reconstruction overseas of many American groups including Friends Five Years Meeting.

On behalf of all the denominations at work in Italy, and especially on behalf of the people of this country who have benefited by your kind and fraternal generosity, I wish to express the most heartfelt gratitude.

There was and still is a great deal of distress, but I can assure you that much anxiety and sorrow has been relieved and soothed by the means of your Christian fellowship at this time of need.

There will always be people who are not grateful and people who do not know how to express their gratitude, but I am sure that your people will realize that if the right hand does not know what the left is doing, there is Someone who knows.

GUIDA COMBA

Write Thy new name upon my heart.
CHARLES WESLEY

CONTRIBUTORS

WILLIAM E. BROWNING—152 S. Lafayette Street, Camden, Ohio.

ANNA FREEMAN GARRETSON—Greentown, Indiana.

FRANZ E. HAHN — Guilford College, North Carolina.

STANLEY HAMILTON—Director, Rural Life Association, Quaker Hill, Richmond, Indiana.

LEONARD S. HALL — Minister First Friends Meeting, New Castle, Indiana.

LEONARD S. KENWORTHY—Member of the staff of the United Nations Educational, Social, and Cultural Organization, with headquarters in Paris.

HENRY E. KOLBE—Methodist minister, Waterloo, Iowa, and professor-elect, Earlham College.

ARDIS MICHENER—Great Notch, New Jersey.

FLOYD SCHMOE—now carrying part of the responsibility in Hawaii of Gilbert Bowles, who is now in Japan; University of Hawaii.

A. J. WEAVER—Scotia, California.

RACHEL WEYBRIGHT—Homemaker and member of the Rural Life Association, Syracuse, Indiana.

BIRTHS

ESTES—To Earle and Jane Estes a daughter, Lea Ann, on March 31, at Stamford, Connecticut.

MITCHELL — To Fred and Elsie Alexander Mitchell a son, Ellis Merrit, at New Providence, Iowa, on March 6.

POWELL — To Warren and Peggy Powell of Springfield, Ohio, members of Highland Meeting, on March 28, a son, Stephen Harper.

DEATHS

BARNARD—Sharon Marene Barnard, infant daughter of Lowell and Martha Miller Barnard, on January 5, at Greenfield, Indiana.

BUTLER—Daisy Ford Butler at New Providence, Iowa, on March 21, aged seventy-four years. She was the daughter of Jarit W. and Pauline Blanchard Ford and was united in marriage with Pleasant Leroy Butler, coming immediately to New Providence, where she was a faithful member of Friends Meeting. Surviving are a daughter, Esther Youngquist; a sister, Blanche Pickering; and a brother, Asa J. Ford. Services were conducted by her pastor, J. Paul Hadley; interment being made in the local cemetery.

LEDBETTER—Emma W. Hockett Ledbetter at the home of her daughter in Detroit on May 13, 1946. She was born at Goose Creek, Indiana, in 1864, the daughter of Jairus and Sallie Ann Hockett, and was united in marriage with Demsey Ledbetter. A lifelong

Friend, she had served Detroit Meeting as Elder from the time it was set up until her death. Surviving are a daughter, Genevieve Wells of Detroit, a son Jairus Ledbetter of Colorado; and four grandchildren. Henry Hitt Crane officiated at the services, burial being made in Oakview Cemetery.

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LOCAL MEETING DIRECTORY

BERKELEY, CALIFORNIA

Friends Memorial Church, Fulton Street at Channing Way. Morning worship, 11 o'clock. Evening service, 6:30. Gorman Y. Doubleday, minister. Phone Thornwall 5370.

BROOKLYN, NEW YORK

Lafayette Avenue Meeting: Cor. Lafayette and Washington Avenues. Bible Classes 10:00 a.m., Divine Worship 11:00 a.m.; Thursday 6:30 p.m. Supper; Worship and Discussion 7:30 p.m.

CAMBRIDGE, MASSACHUSETTS

Friends Meeting at Cambridge, 5 Longfellow Park (near Harvard Square). Meeting for worship each First Day at 11 a.m. Monthly Meeting second Fifth Day of each month. George A. Selleck, Executive Secretary. Telephone TROWbridge 6883 or TROWbridge 3867.

CHICAGO, ILLINOIS

Chicago Monthly Meeting, 110th Street and Longwood Drive. Bible School 10:30. Meeting 11:30. Rock Island Suburban Line to 111th Street. Halsted streetcar—"11th Sacramento," get off at Longwood Drive. Russell E. Rees, Minister. 2208 West 111th Street. Phone Cedarcrest 2715.

Evanston Meeting of Friends, Maple and Greenleaf, Evanston. One block east of Ridge Boulevard. Bible School at ten; Meeting for Worship, eleven. Anne Willis, Secretary. 1566 Oak Avenue, Evanston, Illinois. Telephone Greenleaf 3726.

57th Street Meeting, at 1174 East 57th Street, an All-Friends Meeting. Sunday worship hour 11:00 a. m.; Monthly Meeting (following 6:00 o'clock supper) first Friday. Garfield V. Cox, Clerk. 5747 Kimbark Avenue.

CINCINNATI, OHIO

Cincinnati Friends Meeting, Eden and Donahue Sts. Take car 55 or 78 to University Ave., walk east three blocks. Bible School, 9:45. Meeting for Worship 11 a.m. Burton S. W. Hill, minister. 2803 Bellevue Ave.

DENVER, COLORADO

Friends Meeting, 4100 Shoshone Street. Worship 11 a.m., Church School 9:45 a.m., Flora A. Henshaw, Clerk. 3193 West 36th Avenue. Phone Gl. 5686.

DES MOINES, IOWA

First Friends, East 13th and Lyon Streets. Church School at 10 a.m.; Meeting for Worship at 11 a.m.; James R. Furbay, Minister. Phone: 6-5735.

DETROIT, MICHIGAN

First Friends, Noble School, Fullerton and Ohio. Take Grand River to Ohio, then north two blocks. S. S. 10 a.m. Worship 11 a.m. For information write or call Bruce Douglas, 18066 Warrington Dr., Detroit 21, Mich.

Friends Meeting, unprogrammed, each First Day in Highland Park Y.W.C.A., Woodward at Winona. Visitors Phone Drexel 4801.

GREENSBORO, NORTH CAROLINA

Friends Meeting, corner Asheboro and Lee Streets; Bible School, 9:45; Morning worship, 11:00; Wednesday evening worship; Howard W. Cope, Minister.

HARTFORD, CONNECTICUT

Meeting for Worship, Sunday 11:00 a.m., at Hartranft Hall, 55 Elizabeth Street. For information, telephone Hartford 32-0467.

INDIANAPOLIS, INDIANA

First Friends Church, 1241 North Alabama Street, Indianapolis, Indiana; Church School, 9:30; Morning Worship, 10:45.

KANSAS CITY, MISSOURI

Penn Valley Meeting of Friends each Sunday 6 to 8:30 p.m., at 3427 Baltimore Ave., Phone Ja1556. Visiting Friends always welcome.

LONG BEACH, CALIFORNIA

First Friends Church, Atlantic Ave. at Ninth. Morning Worship at 11:00 a.m. Evening Service, 7:30 p.m. Donald B. Spittler, Minister. Phone 638-215.

LOS ANGELES, CALIFORNIA

Friends Church, 17th and Toberman Streets. Bible School, 9:45 a.m.; Morning Worship, 11:00 a.m.; Evening Worship, 7:30 p.m., Kenneth Pickering, minister. RI-8406.

LYNN, MASSACHUSETTS

Lynn Monthly Meeting, Silsbee and Friend Streets, near bus terminals and railway station. Only fourteen miles east of Boston. Meeting for Worship 10:30 a.m., Bible School 12:00 a.m. Mid-week meeting Wednesday, 7:45 p.m. Everett W. Chapman, minister, 14 Berkshire Street, Swampscott, Mass. Lynn 5-2558.

MINNEAPOLIS, MINNESOTA

Friends Church, 1st Avenue South at 14th Street. Bible School at 10:00 a.m. Meeting for Worship at 11 a.m. Walter H. Wilson, minister, 111 West 45th Street, Phone PL 2960.

NEWBERG, OREGON

Friends Church, College St., at 3rd, Carl D. Byrd, minister, 205 East 3rd, phone 267M. Bible School 9:45, worship 11:00 and 7:30, C. E. 6:30.

NEW YORK, N. Y.

The United Meetings for Worship of 20th Street and 15th Street Friends will be held at 144 East 20th Street, New York, from May 4th through September, each Sunday at 11:00 a.m.

PASADENA, CALIFORNIA

First Friends Church, Raymond at Villa. Church school, 9:45 a.m. Worship services 11:00 a.m.; 7:30 p.m.; Christian Endeavor, 6:30 p.m. Robert B. Shattuck, Minister. Phone SYcamore 6-3629. Office, SYcamore 6-3372.

PORTLAND, OREGON

Second (Lents) Friends Church, 5808 S. E. 91st Ave., at Foster Road, Portland 6, Oregon. morning worship 11:00, evening worship 7:30. Bible School 9:45, Christian Endeavor 6:30. Calvin R. Choate, pastor, 5728 S. E. 91st Ave., Portland 6, Oregon, Phone Sunset 1005.

ROSEVILLE, CALIFORNIA

Citrus Heights Friends Church, Old Auburn Blvd., one-fourth mile off Highway 99 E between Sacramento and Roseville. Morning Sunday School at 10:00, Worship at 11:00 Evening Service, 7:30. Glen Rinard, Minister. Phone Roseville, 162-F-11.

SCARSDALE, NEW YORK

United Meeting for Worship and First-day School. First-day at 11 a.m., Girl Scout House, Wayside Lane. Clerk: Clyde Whipple, 25 Cushman Road, Scarsdale, N. Y.

SEATTLE, WASHINGTON

University Friends Meeting, 3959 15th Ave., N. E., Phone Melrose 0502 or Evergreen 1018. Religious discussion 10:00 a.m. Meeting for Worship, 11:00 a.m.

WASHINGTON, DISTRICT OF COLUMBIA

Washington Monthly Meeting of Friends, affiliated with Five Years Meeting, 13th and Irving Streets, N. W. Meeting for Worship, 11 a.m. Visitors welcome.

Friends Meeting of Washington, 2111 Florida Ave., N. W., one block from Conn. Ave. Meeting for Worship First-days at 11 a.m. First-day School at 10:45.

WHITTIER, CALIFORNIA

First Friends Church, Philadelphia St. and Washington Ave. Unprogrammed Meeting, 8:30 a.m.; Church School, 9:30 a.m.; Morning Worship, 10:30 a.m.; Christian Endeavors and Groups, 7:30 p.m. Office address, 310 E. Philadelphia Street. Phone 43-467.

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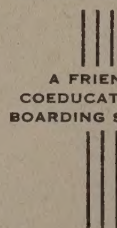
Richmond, Indiana

Address all correspondence having to do with the Editorial management of the paper to

EDITOR, AMERICAN FRIEND

Richmond, Indiana

GEORGE SCHOOL Enrollment of Friends' Children



All expected vacancies for next year were filled on Fourth Month 1st. Friends' applications for the First and Second Classes (9th and 10th grades) received since that time are given precedence on the waiting list.

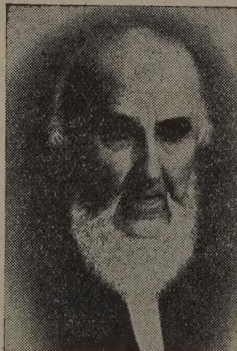
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